

Dr Adams	4	sermons	
Dr Allham	2		
Dr Allstree	1	preached in	1673
Dr Alderne	1	visitation at chester	1677
Mr Asheton	1	at Guildhall chapel	1673
Archdeacon Atwood	2		
Dr Atterbury	9	Bishop of Rochester	
Dr Aubrey	1	29 may before the Commons	1715

Dr Adams	Thanksgiving at Whitehall	1695
	at Mr Stappes funeral at Christ Church	1707
	Consecration of Bps Robinson & Bisse	1710
370.	March & before the Commons	1710
Dr Allham	election of Lord Mayor at St Jameses	1702
	do same at St Pauls before Lord Mayor	1702
Mr Atwood	Apizes at Taunton	1723
	on the death of the Prince of Wales	1751
Bp Atterbury	29 may before the Queen at Whitehall	1692
	at Bridwell Chapel before the Governors	1694
	before the Queen at Whitehall	1694
	before the Queen	1694
	on the death of the Lady Caths	1698
	29 of May before the Commons	1701
(75)	before the Queen in St James chapel in Lent	1705
	before the Queen at St James	1705
	before the sons of the clergy	1709
Dr Aubrey	29 may before the Commons	1715

A

# SERMON

Preached at

## WHITEHALL

ON

Sunday, September 8. 1695.

BY

The Day of Thanksgiving for the  
taking of Newm, and the Slay of the  
Majesty's Person.

J. Adams, A. M. Rector of St. Alban's Church

London: Printed for Thomas Bland, at the New  
Gate in St. Dunstons Church-yard.

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A  
S E R M O N

Preach'd at

W H I T E - H A L L, &c.

O N

P S A L M xxxiii 1.

*Rejoyce in the Lord O ye Righteous! for  
Praise is Comely for the Upright.*

**P**raise is so easy, so pleasant, and so profitable a Duty; so readily acknowledg'd by Reason, and so justly claim'd by Revelation, that there has never been much pains requir'd to persuade men to the performance of it.

But as all the Passions are difficultly govern'd, when they rise to Excess: so Joy, which is the ground of this Duty, is not only unruly in its

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2 *A Sermon Preach'd at White-Hall.*

own Nature but men are apt to Encourage it so much, and give it such a loose upon any Publick Occasion, that they seldom stay to consider the great Object of their Praise, or what are the proper Qualifications to make it Acceptable :

But the Psalmist leads us to both these in this Excellent Psalm ; and whoever peruses it with attention will find that *He* had Consider'd well the adorable perfections of God, before He presum'd to Rejoyce in Him ; and that He could never have been so Great a Master of Thanksgiving, had not His Piety qualify'd Him for being a Prophet, and the uprightness of His Heart made it worthy of Inspiration : and from hence it is that He breaks out into this Holy Rapture ; *Rejoyce in the Lord O ye Righteous ! for Praise is Comely for the Upright.*

The Persons which the Psalmist calls upon here in particular are the Righteous, and accordingly I shall endeavour to show.

1. That Good and Righteous Men are most Oblig'd to the Duty of Praise, and most fit to perform it.

2. What is the True and Proper Object of Praise and the Reasonableness of it. Applying Each particular to the present Occasion.

1. That Good and Righteous Men are most Oblig'd to the Duty of Praise, &c.

There



*A Sermon Preach'd at White-Hall.* 3

There are many of God's Blessings that are Universal, in Regard to these the Duty of Thanksgiving should be of as large Extent. But since some Men partake more particularly of His Favour, since 'tis with regard to the Righteous, and sometimes for their sakes only, that Whole Kingdoms and Nations Enjoy Publick Benefits; They are in a more particular manner oblig'd to Gratitude and Thanksgiving: They ought to be the most Early and most Active in their Praise; and that too in Order to the spreading and promoting of God's Glory.

The Example of Good Men will always have an Influence upon the Worst part of Mankind: for those Who deride Piety and Virtue in Private, are Glad to imitate them in Publick. There is such a Natural Beauty in Goodness, as Commands, Esteem and Veneration, therefore People Readily joyn with those who are Righteous, and out of an Opinion of their understanding and integrity, take their Actions upon trust without farther Examination.

Whatever then can any ways Contribute to God's Glory, What outward respect soever ought to be paid to Him in any part of Devotion; This should be undertaken Chiefly by the Righteous, not only in Consideration of What they owe to Their God; but also of what they owe to their Neighbour. Especially in matters of Praise and Thank-

#### 4 *A Sermon Preach'd at White-Hall.*

giving; Which are so pleasing and delightful in themselves, that Every Body will readily joyn in the Offering of them.

But the Righteous are not only more Oblig'd to this Excellent Duty upon these Accounts, but they are also most fit to Perform it, and that for these Reasons.

1. Because such Men are always Humble, and Ready to Acknowledge their Unworthiness of God's Goodness.

2. Because They have a Quick and Lively Sense of it, and are apt to be tenderly and passionately affected with it.

3. Because they have always a Solid Foundation of True Joy in a Good Conscience.

4. Because of that fitness and Congruity which there is between Praise and other Vertues.

I. The Righteous are most fit to perform the Duty of Praise; because they are always Humble and ready to acknowledge their unworthiness of God's Goodness.

Humility is the chief ground of Gratitude and Praise; and Nothing makes men wanting in these Vertues so much as Pride: But where is Humility to be found to that Degree as in the Righteous? The Sum of All Religion is the Knowledge of God and the Knowledge of our selves. The more  
We

*A Sermon Preach'd at White-Hall. 5*

We know of God, the more perfect and Excellent we find Him, the more we Know of our selves, we discover the more Weakness and Misery ; But no one can be so sensible How Wide these Extreame are, as the Righteous man : and Therefore no one can be so Humble, so ready to acknowledge His Unworthiness of God's Goodness, whenever it is manifested towards Him.

There are too many men, that look upon Gods Benefits as their Due : there are others that think the designs they have Compass'd, the Estates they have Rais'd, their Success in Peace or War, is all thro their Own Prudence and Industry, and therefore are more ready to *Sacrifice to their Net*, as the Prophet speaks to themselves, than to their God. This kind of Pride *Moses* foresaw in the *Israelites*, and therefore he warns them *Deut. viii. 14. 17.* That after God had shown such Great Wonders for them, they should beware, least they *should forget the Lord, and say in their Hearts, my Power, and the might of my Hands hath done this.* How much more Reasonable is that of Holy *Jacob*, when he reflected from how many Dangers God had deliver'd him : *I am not worthy of the least of all thy mercies, nor of all the truth which thou hast shewed unto me.*

Alas ! If we Consider what God has done for us, and yet the Stubborness and Ingratitude of a  
great

## 6 *A Sermon Preach'd at White-Hall.*

great part of this sinful Nation. That neither the long Experience of God's Goodness, nor the terrors of his Justice, have been able to move us to Repentance; but that old Heresies in *our Faith* are again reviv'd with the greatest Confidence, that instead of mending in *our Practice* we have plainly grown worse, and added the Vices of War to those of Peace. If we Consider this, how much more justly ought *we* to acknowledge, that we are not worthy of the least of God's temporal mercies, nor of that truth, that saving Truth of the Gospel, which He has shew'd unto Us, in a more Excellent manner than to any other Nation: and Humble our selves into Praise and thanksgiving accordingly.

II. The Righteous have a quick and lively sense of God's Goodness, and are apt to be Tenderly and Passionately affected with it, and therefore are most fit to praise Him. Good men are Acquainted with the Ways of God, their thoughts are always taken up and Possess'd By Him; nor are their Understandings, Corrupted by prejudice, or Weakned By intemperance: so that they perceive Him immediately in His Works of mercy; and gladly acknowledge and adore His Goodness.

Whereas Wicked men very slowly discover it, or very slowly Confess it; They are taken up so Entirely, with the World and themselves, *that they re-*  
gard

*A Sermon Preach'd at White-Hall.* 7

guard not the works of the Lord, nor Consider the Operation of His Hands. But attribute Every Extraordinary Event, to Chance, or to Necessity; or else look upon it as the Natural Effect of Human Force or Prudence, and Consequently undervalue it and despise it.

And tho an Ill man may possibly discern God's Goodness in some Publick and remarkable Blessing; Yet this Will not move Him much. He is too wise to admire any thing long, and therefore takes no notice of it, or forgets it immediately. And indeed Praise is so Spiritual and so Heavenly a Duty, that it is no wonder if it can take no Hold upon Such a mind, as is weigh'd down by Sensual Desires, and besotted in its Vices.

But on the other side; as the Righteous discover God's benefits *quickly*, so they are touch'd with them *sensibly*. They are Entirely, absolutely, taken up, with the Contemplation of His Love; and the Gracious Evidences of it, Break out so delightfully upon them, that they are Continually falling into Raptures of praise and thanksgiving. Such a Condition as this Holy *David* seems to be in frequently. The Sense of God's Benefits make such a Lively impression upon Him, that He cannot mention them without Extasie, and He seems to labour With Holy Joy, and to be in Pain How to Express it.

*O God thou art my God, early will I seek Thee, my Soul  
thirsteth*

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*thirsteth for Thee, my flesh longeth for Thee, Because thy Loving Kindness is better than life my lips shall praise Thee. My Soul shall be satisfy'd as with marrow and fatness, and my mouth shall Praise Thee with joyful Lips. Thou art my God and I will praise Thee, Thou art my God and I will exalt Thee. O Give Thanks unto the Lord for He is good and His Mercy Endureth for Ever.*

There are many other Passages in the Psalms of this Kind, But These may show sufficiently How fit the Righteous are to offer Praise : and that particularly, Because They soonest discern the Effects of God's Goodness, and When they do so are touch'd with a more tender sense of it.

III. Another Reason why the Righteous are most proper to perform this Duty, is, because they have always a solid foundation of True Joy in a Good Conscience. Joy is Essential to Thanksgiving, 'tis impossible to be grateful without we are pleas'd first. But the sense of Guilt will never suffer this. Innocence is the Only Ground of lasting Joy : this is that Happy Spring of good Humour and Vivacity, which gives a pleasing Air to all our Words and Actions. This is that which brings down Heaven to Us or at least begins it here ; While God Himself vouchsafes to dwell in the pure and Spotless Heart. O the unspeakable Happiness of a Good Conscience ! This makes us at the same Time,  
Easie



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Easie to our selves; delightful to our Friends; and Dear to our God.

'Tis True Wicked men will often make some show of Satisfaction and Joy, But in this They are the greatest Hypocrites in the World. Alas to be pleas'd with a Well told story, to be delighted with witty and malicious Censure, to be Exalted with the spirits of strong liquors, is not to be joyful, *Sen. Ep. Crede Res severa est verum gaudium.* True joy does not Consist in Wild and thoughtless Gayety, but is a Sober and Severe thing; Because 'tis the *Effect* of our *Having* Moderated our Passions and Appetites, of our *Having* absolutely Conquer'd our Vices, and not the *Act* of *Indulging* them.

Besides tho God's Blessings are never so Great or so Publick, the Wicked cannot have the Confidence to think that they were bestowed for their sakes, or belong to them in the least, but the thoughts of their Guilt must strike them with shame and sorrow when they behold the joy of the Righteous, and Consider that they Have nothing to do with the Cause of it.

But the Righteous may apply Gods mercies without presumption to themselves. They may reflect with pleasure upon their former Prayers and Humiliations, and look upon themselves without Vanity as Benefactors to their Country; for the Goodness of one Private man brings down bles-

10 *A Sermon Preach'd at White Hall.*

sings upon the Publick; and prevails more at Home than the Strength and Policy of many in the Field.

And as these Arguments of God's Goodness must cause Joy and Satisfaction in a Righteous Man; so His Heart, by Being Kept still in order, by a Constant Course of Virtue, is always Ready, and as it were in Tune, to Sound forth the Praise of God.

IV. The Righteous are most Proper to Praise Him; Because of the fitness and Congruity which there is between Praise and other Virtues. This is that Reason which the Psalmist gives Here in Particular, included in those Words *Praise is Comely for the Upright.*

As the Beauty of the Body Consists in the Exact Dimensions of Every part, and the Symmetry and Proportion of the whole: So does the Beauty of the Soul Consist in the Exercise of All Christian Virtues, and in the mutual Relation which they have to each other: and if any one be Wanting 'tis a plain Deformity, and will be perceiv'd immediately.

Thus should those who are Righteous in other Respects be Negligent in their Praise, they themselves Hold the light by which they are discover'd, and those Virtues which they have will show the Deformity of their Ingratitude, and make it the more inexcusable.

But

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But when the Upright joyn Thanksgiving to their other Works of Righteousness, all is compleat and uniform; this is Agreeable to their other Actions, it bears proportion *with* them, and receives a peculiar Grace *from* them, and in this Consists that Comeliness of Praise, and that Beauty of Thanksgiving which makes it pleasing and Acceptable in the Sight of God and Man.

On the other side, What should Praise do alone without any other Virtue! What Absurdity and Hypocrisie is it for ill men to Pretend to it! As a Well Shap'd Garment would not become a Crook-ed Body; so the Praise of God can never become a Wicked Heart: therefore (as St. Basil says upon this place) it is probable that our Saviour Rebuk'd the Devils, and would not Suffer them to Confess Him; Because Such Mouths were not fit to Pronounce such a Name.

To this purpose is that of the Psalmist, *Psal. l. i 6.* upon the Wicked God saith, *What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy mouth, Seeing thou Hatest Instruction, and Castest my words behind thee.*

What indeed has He to do to Pronounce the Name of God, under pretence of shewing forth His Glory, Who has been us'd to pollute it Every moment by His Oaths and Blasphemies. Or how can He pretend to praise the bounteous giver of all things,

## 12 *A Sermon Preach'd at White-Hall.*

Who has been a Disgrace to His Goodness, and Turn'd His own Benefits Against Him, by making them the means of Committing greater Wickedness.

The Ignorant God may Pardon and accept, notwithstanding the Errours and imperfections of their Praise, but not the wicked; because 'tis mere Confidence and Presumption in them, and so far are such people from setting forth God's Glory, that they rather lessen it; for the Praise of Ill Men is Scandal: and as it would call a Good Man's Name in Question, to have a Wicked Man Commend Him; so the Thanksgiving of the Unrighteous, (making God as it were on their side,) would be some Kind of Detraction, Even from Infinite Goodness and Holyness it self.

But the Praise of the Righteous is Comely in the Sight of all men, and greatly advances God's Glory: For Praise is an Act of Justice, and every act of Justice is beautiful in it self, much more when set off by the Lustre of other Virtues.

The Natural Notions which all men have of what is fit and just, makes them pleas'd when they see good men Act accordingly, When they see those Who have receiv'd most from God, most careful to Praise Him for it, and that particularly because they think that this is no light humour no sudden fancy, which seizes them for a moment: but built

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built upon a Solid Foundation, and therefore likely to Continue and to have an Influence upon the Remaining part of their Lives.

If then the Righteous are most Humble, most ready to acknowledge their Unworthiness of God's Goodness; If they have a more quickly and lively Sense of it, and are more tenderly affected with it. If they have always a Solid Foundation of True Joy in a Good Conscience; and if there is a peculiar Fitness and Congruity between Praise and other Christian Virtues, then it follows that the Righteous are most proper to perform the Duty of Thanksgiving: And this was the first Thing which I propos'd. I proceed now to the second.

II. To Enforce this Duty by the Consideration of its great Object: and the Benefits which we receive from Him. The Proper Object of our Praise, the Psalmist leads us to, in the first words of the Text. *Rejoyce in the Lord— in Him*, that is in the Knowledge that we have of His Divine Excellencies, and in the Experience that we have, that those Excellencies are beneficial to Us. Some take the Word *in* to Limit our Praise to God's Essential Goodness, but this undoubtedly Restrains it too much. For tho' God is so perfect in Himself that the Contemplation of Him Heightned by a lively Faith, may afford great Joy and Delight to some good

#### 14 *A Sermon Preach'd at White-Hall.*

good Men, yet His Essential Goodness is seldom apprehended sufficiently by all People to produce Publick Praise. But it is necessary that mankind should feel the Beneficial Effects of it for this purpose. Thus tho' the beauty of the Sun Consider'd *in it self* may justly cause admiration, yet it wou'd never be magnify'd so universally but that Men Enjoy the Light and the Warmth of it.

But above all, this is Confirmed by the Psalmist in the following part of this Psalm, for He does not tie Himself up strictly to the Contemplation of the Divine Nature, as to its Essential Excellencies only, but Considers 'em as they relate to His Works, and are Beneficial to His Creatures, and that particularly as to *His Godness, His Wisdom and Power*. I shall follow Him exactly in the same Method.

1. Rejoyce in the Lord in regard of His Goodness: For great, nay infinite is His Goodness. And because nothing can be more lovely than supreme Goodness the Prophet crys out, *How great is His Goodness and How great is His Beauty*. Whatever is pleasing to Us below, is so, because we take it to be good; that is, suppose it to partake of this Fountain of Everflowing Goodness. How then should we be surprized and transported with Joy! if we lifted up our thought to Him Who is Goodness it self, and thro His vast abundance  
pours



*A Sermon Preach'd at White-Hall.* 15

pours it upon Every Creature! But yet this would not be sufficient for His *Universal* Praise, unless we consider His Goodness in His Works. Thus our Psalmist, v. 5. of this Psalm, *The Earth is full of the Goodness of the Lord*; full indeed on Every side, for which way soever we turn, with what Sweet Variety do New Wonders and New Blessings meet Us. How do the Seasons succeed in beauteous Order, and Carry Health and Plenty round the World. *Thou crownest the Year with thy Goodness, and thy Paths drop Fatness: They drop upon the Pastures in the Wilderness, and the little Hills rejoyce on every side, the Pastures are Cloathed with Flocks, the Valleys also are cover'd over with Corn,* (one would think the Prophet described our own Country) *they Shout for Joy, they also Sing.*

And whence proceeds this Joy, what is it they Sing but Their Creator's Praise. Shall inanimate Creatures be so Just? Shall not only the Heavens but inferiour Parts of the Creation declare their Maker's Glory, by observing that Order in which He first put them. And shall *man only* be unthankful? And that, Because He is at Liberty, and God expects a more noble Offering from His Free-Will, Praise and Gratitude of Choice, and not of Necessity.

This

## 16 *A Sermon Preach'd at White-Hall.*

This would be unpardonable in any Wretch in the whole World; but much more in any one of this Nation: for what instance of God's Goodness towards Us shall I name First. The many Deliverances which we have Had from Open Violence, but more from Secret Treachery, or the Incredible Wealth that has floated into Us from so many distant Nations, and the Plenty, Healthfulness and Security of this Happy Island; Happy indeed in all these Respects, but much more Happy in being instructed so soon in the Saving Knowledge of Jesus Christ; and when this began to be obscur'd by Ignorance and Superstition, in being blest'd so soon with so Judicious and Impartial a Reformation.

If we look abroad into the Rest of the World, How many Countries are at Present the Seats of War, and Expos'd to the Bloody Incurfions of their Enemies, as well as the Necessities of their Friends. And yet *even War it self* cannot be Worse than the *miserable Peace* of those other Countries which groan under Idolatrous Superstition, and are impoverish'd by its Avarice or dispeopled by its Cruelty: While all the While we Enjoy our Liberties and our Laws, *under a Wise and Gracious Administration*, and need fear no Disturbance under our Vines and Fig-Trees, unless we force it upon our selves by our own Dissentions:

2. Rejoyce

*A Sermon Preach'd at White-Hall.* 17

2. Rejoyce in Him because of His Wisdom; 'tis by this He governs and disposes of all things as in *Wisdom He made 'em all*. Some have thought it did not consist with the Honour of so Great a Being to trouble Himself with the Government of the World: as if He were Endow'd with Infinite Knowledge and Almighty Power, only to Sleep away Eternity; as if there were no Grandeur but in Sloath, no Majesty but in Stupidity. It cannot be doubted but the same God who gave all things their *being*, does give 'em also their *manner of being*; nor can it be thought any Hindrance to His Happiness, or Detraction from His Glory to Support and Govern what He first Created, and therefore the Psalmist says Excellently 13, 15. *ver.* of this Psalm. *The Lord looketh from Heaven and beboledeth all the Sons of Men. He fashioneth their Hearts alike and Considereth all their Works.* Alas! How vain without him are all the Undertakings of Wretched Man? We poor Creatures hurry'd about by our Lusts and Passions are Striving and Contending together perpetually, and yet are not able to do the least good to our selves, or hurt to others, without His Permission: Let us fancy to our selves in one place a Company of People met together Enrag'd with Malice and Revenge, Binding themselves with dreadful Oaths and Solemnities to Execute some Conspiracy. Let us imagine another

## 18 *A Sermon Preach'd at White-Hall.*

Number debating anxiously concerning Peace or War ; Let us suppose again two Fleets or Armies hotly Engag'd : What is all this ! but the incertain Motion of so much Dust and Ashes, incertain ; till Determin'd by Divine Wisdom : Whatever cautious Age advises or Eager Youth undertakes. How busie or vain-glorious soever we are, we only Execute the Orders of our Great Master, and are the Instruments of His Providence.

How greatly then should we Rejoyce when we discover plainly this Wisdom to be working in our Behalf : With what pleasure ought we to look Back and Consider the several Steps by which His Providence has proceeded, and acknowledge with Humility and Shame the Folly of our former Doubts and Fears : How Rash is Man in his Wishes ? and how ingrateful in his Impatience ? We can scarce be perswaded to wait even for our Safety from the Slow Motion of second Causes, but like the *Israelites* heretofore, are always for a Miracle ; any little want in our Necessities, any small disappointment in our Undertakings, makes us immediately at a Stand, mistrust Heaven, and repine against God ; while all the while His Wisdom is acting in such a manner, as may make the Effects of His Goodness more sure and lasting to Us, and the Effects of His Power towards others more Remarkable.

Great

*A Sermon Preach'd at White-Hall. 19*

Great and Publick Evils are seldom cur'd in a moment, yet that Health which Returns slowly, when once settled, is most lasting. Thro' how many Difficulties were the *Israelites* led to their *Canaan*, and how many defeats and delays did their own murmurs Cost them; and yet at length, how many Victories did they Gain in a Short Time; when the Iniquity of the *Amorites* was full.

God often makes use of the Ambition and Pride of ill men (as Malefactors are frequently chosen for Executioners) to punish those that are better, in order to their fuller Repentance; and when they have done so, and their own Iniquities are grown Ripe for Punishment, they become the more Remarkable Examples of His Justice.

Calamities may happen to Private Men or to Small Governments, without being much Regarded; But when a Nation has long Insulted over the Rest of Her Neighbours, when a Prince has Us'd His own Subjects with the Utmost Cruelty, and is lifted up far above the ordinary Condition of Humane Greatness. When after all Such a one is cast Down, the Noise of His ruin draws all Mens Eyes upon it, and forces the *Inhabitants of the Earth* to Learn Righteousness.

3. Rejoyce in the Lord in Regard of his Power. Tho this Attribute must be very terrible to those whose Guilt may make 'em fear it should be

20 *A Sermon Preach'd at White Hall.*

turn'd against them, notwithstanding this, *the Righteous shall be glad and trust in the Lord and all the Upright in Heart shall Glory.* That very Power which is so dreadful to His Enemies, at which the Whole Creation Trembles at which the *Everlasting Mountains are scatter'd the perpetual Hills do Bow; when He marches Thro a Land in Indignation and threshes the Heathen in his Anger,* as the Prophet: That very Power can do as much for the Righteous. So that this Attribute cannot be dreadful to good men, but on the contrary, must be most pleasant and delightful to them. For tho He is *the Lord of Hosts the God to Whom Vengeance belongeth;* He is also *the Lord Mighty to Save,* Mighty to Save His Faithful Servants, and those Who put their Trust in Him.

How much then ought we to Rejoyce in Him at all Times upon this Consideration! What a Comfort in Affliction, what a Support to our Faith must it be, when we Remember that whatever His Goodness moves Him to do, His Power is ready to Put in Execution; whatever He promises as an Indulgent Father He is able to perform as an Almighty God.

But more Especially How should We Rejoyce in Him, when We find this Power acting in our Behalf in so glorious a manner. Men are apt indeed to attribute their Success in War to Themselves, and



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and impute much to Their Own Strength and Wisdom; But since there are so many instances of the Weaker sides prevailing, since so many Victories have depended upon Strange and Unexpected Accidents, this must proceed from a Superiour Power: And Indeed if God's Providence is allow'd to be Engag'd at any time about things on Earth, it must be so certainly When the Lives of so many Thousands of His Noblest Creatures, of those for Whom the World it self Was made, are Concern'd. Therefore the Psalmist again in this same Psalm 16.  
18. *There is no King sav'd by the multitude of an Host, a mighty Man is not deliver'd by much strength; Behold the Eye of the Lord is upon them that fear Him, upon them that Hope in His mercy, to deliver their Soul from Death.* If this then is so, we ought to Praise God for the Watchfulness of His Providence, and the Assistance of His Almighty Power; and that Particularly, because the Evils That are Avoided by Success in War are really greater and more Universal than we Escape by being freed from any other Calamity: For Plagues, or Famine, spare at least the Liberties, the Laws, the Religion of Countries: but Conquest! Conquest tramples insolently upon all, Especially when Whetted by Superstition and Revenge.

And Thus have I Endeavour'd to show what persons are properly Qualify'd for Praise, the Object  
of

## 22 *A Sermon Preach'd at White-Hall.*

Of it, and upon what Considerations chiefly it ought to be Paid, namely the Goodness, Wisdom, and Power of God: And how Conspicuous have all these Appear'd together in the Blessings that We Celebrate this day! And therefore what Sacrifices of Praise and Thanksgiving ought Every grateful Heart to Offer! At length We find that Torrent which has over-run *Europe* for so many Years with so much Noise and Devastation, Shrinking back again into its own Channel. At length we have Asserted our Ancient Dominion over the Seas, and Every Element has Contributed to our Glory; while both our Fleets and Armies (especially the latter) have been Successful in Spight of the greatest Advantages of Nature, Art, or Humane Power.

And to add to all These Mercies; That Great Prince, Whose Life is Sought for, not only by all open Attempts, but treacherous Practises: And yet, Who Exposes it Continually by so many Journies and Voyages; nay, in so many Battles. Is still preserv'd by Divine Providence, Remains still untouch'd by the Arrow that flyeth by day, and secure from the Malice that walketh in Darknes.

Let others boast of Victories which they never saw, make Luxurious *Persian* Campaigns, be skillful in Corrupting others Faith, and always Ready to break their own; and after such glorious Achievements Raile Triumphal Arches, dawb their

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their City Gates with Trophies and Inscriptions,  
Pick and Bribe their own Historians.

No Place can be ignorant of our Conquerours  
Great Actions; and *He* may trust His Greatest E-  
nemies to Record His Virtues. How Unshaken  
in Resolution! How unwearied in Labour! and  
How Undaunted in Danger! — But I forbear —

Next to the Performing great Actions 'tis the  
Hardest Thing to Commend them Worthily, and  
tho There may not perhaps be so much danger of  
Flattery upon this Subject as any other, yet *this*  
*Holy Place* ought to be free from the least Suspici-  
on of it.

To Conclude then, let us Endeavour to Con-  
tinue these Blessings to Us by the Sincerity of our  
Praise and Thanksgiving, and let the Considerati-  
on of God's Goodness prevail upon Us by the  
Sweet Motives of Gratitude and Love to a Union  
and Constancy in our Obedience. *That we may*  
*with one Mind, and with one Mouth Glorifie God, Even*  
*the Father of our Lord Jesus Christ, To Whom with the*  
*Holy Ghost be ascrib'd all Honour and Glory, Praise,*  
*Power, Dominion, and Thanksgiving, This Day and*  
*for Evermore.*

F I N I S.

1

3

The CARE of the  
**P E A C E**  
 OF THE  
**CHURCH,**  
 The DUTY of  
**Every Christian.**

In a Discourse upon *Psalms* 122. 6.

Wherein the Main Pleas, for Separation are Examined, and the true Causes thereof Shewed. Being very seasonable for these Times, and seriously recommended to all, especially to the Non-Conforming Preachers.

By *Tho. Adderley* A. B. sometimes of St. *Johns* Coll. Oxon.

To which is annexed a Letter, Briefly shewing the great danger and sinfulness of Popery, Written to a Young Gentleman (a *Roman* Catholick) in *Warwick-shire*.

L O N D O N,  
 Printed by J. R. for *John Williams* at the sign of the Crown  
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